

No Justification by the Law of Nature.

N^o 9

Proved from Romans ii. 14, 15.

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S E R M O N

Preached before the RIGHT HONOURABLE the

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C I T I Z E N S of L O N D O N,

A T T H E

Cathedral CHURCH of St. *PAUL*,

On the Second Day of *September*, 1741.

By *WILLIAM ROMAINE*, A. M. *K*

Published at the Request of the LORD-MAYOR, and
COURT of ALDERMEN.

L O N D O N:

Printed for FRANCIS GOSLING, at the *Mitre and Crown*, in *Fleet-Street*,

MDCCLXI.



LAMBERT, Mayor.

Tuesday *the Eighth Day of September*
1741, and in the *Fifteenth Year of*
the Reign of King GEORGE the Se-
cond, of Great Britain, &c.

IT is ordered that the Thanks of this Court be given to the Reverend Mr. *Romaine*, for his Sermon preached before the LORD MAYOR, Aldermen and Citizens of this City, at the Cathedral Church of *St. Paul*, on *Wednesday*, the Second of *September* last, being the Anniversary Fast appointed to be observed for the dreadful Fire in *London*, in the Year 1666; and that he be desired to print the same.

M A N.

JAMBERT, Mary.

Testify the Right Day of September
1741 and in the presence of
the Lord Mayor, Aldermen and
Councillors of the City of London
It is ordered that the Thiers of the
Court be given to the Reverend Mr.
James for his funeral preached before
the Lord Mayor, Aldermen and Councillors
of the City of London the Cathedral Church
of St. Paul on Wednesday the second of
September last being the Anniversary
last appointed to be observed for the dead
and that he be desired to print the funeral

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ROMANS ii. 14, 15.

For when the Gentiles, which have not the Law, do by Nature the Things contained in Law, these having not the Law, are a Law unto themselves.

Which shew the Work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another.



HIS Passage of Scripture hath been generally misinterpreted. The Apostle hath here been understood to favour certain Opinions about the Light and Law of Nature, as of themselves sufficient to discover and perform the Terms of our Justification: His Words have been so represented as if he should say, that the *Gentiles* who had no revealed Law could from the bare reasoning of their own Minds, and from attending to the Dictates of their own Consciences, come at the Knowledge of what State they were in, and what Duties GOD required of Persons in such a State; and that he should affirm in the Words of the Text, *That every one may find within himself the Rule of Right, and Obligations to follow it.* Now these Opinions being destructive of the Christian Faith, which acknowledges but one Means of Justification — Being so much cried up and countenanced in the present Times, wherein such religious Paradoxes have but too many Advocates — And being also so strongly espoused by the

Loose-Thinkers and Actors (a numerous Body in this *Metropolis*) who maintain such Opinions for the Sake of their Consequences. For those Reasons the Subject in the Text will be every way proper for the present Occasion; and therefore without further Preface I shall proceed to shew the Sense and Meaning of the Apostle's Words. Now the State of the Case was this: Some of the *Jews*, who had received the Faith of CHRIST, were yet very zealous of the Law, and the *Mosaical* Rites; — They had a strong Opinion, that it was necessary still to observe them; — And they maintained, that the *Gentile* Converts ought first to become Profelytes of the *Jewish* Covenant of Circumcision, and submit to the whole Law, before they could enjoy the Benefits of the Gospel.

To prevent the dangerous Effects of this Doctrine, is the chief End proposed in the Epistle to the *Romans*, and in the Words, *now read*, the Apostle particularly applies himself to the Reasoning of those *Jewish* Christians, and proves that it was not necessary for the *Gentile* Converts to submit to the whole Law. — *For*, says he, *When the Gentiles*, &c. And,

IN order to shew the Force of the Apostle's Argument contained in these Words, and to prove that they do not treat of the Light or Law of Nature, it will be proper.

FIRST, To define and settle the Meaning of the Terms here used. — And then,

SECONDLY, To shew, that the Meaning put upon them is founded on Scripture, and Matter of Fact.

By *Gentiles* are here meant any Persons who were not of the *Jewish* Nation, and yet did the Things contained in the Law. And this

The Law
was the Law
of Moses.

LAW, which the *Gentiles* observed, was that same by which St. Paul says, ** The Jews knew the Will of GOD, — In which they rested, — and of which they*

* Rom. ii. 17, 18, 23, 25.

made their Boast, — out of which they were instructed, — from which they learnt to approve what was excellent, — and by which if they transgressed it, they were to be judged. — Circumcision was a Part of it. — And the Jews by breaking it dishonoured GOD. From those Passages which occur in this Chapter to omit others, it is evident that by the Law is here meant, as in most other Places of Scripture, the written Law of Moses: And indeed the generality of Commentators, though greatly mistaken in the Apostle's Argument, do yet agree, that this is the Law of which he speaks in the first Part of the Verse, and that he means no more by the Gentiles not having it, than their not having it in Writing among them.

THESE *Gentiles* then, who had not the Law of *Moses* Nature de-
 in Writing, are said to do by *Nature* the Things con-
 tained in it. *Nature* cannot here mean the Light of Na-
 ture: For how could the Light of Nature lead the
Gentiles to do the Things contained in the Law of *Moses*?
 It cannot signify the Religion of Nature, both because
 the Things contained in that Law, viz. *The Necessity of*
our Redemption by CHRIST, and Purification by Blood,
 make no Part of this Religion; and also because our
 Naturalists have attempted to shew, that the *Mosaical*
 Rites are directly contrary to the Nature of Things. To
 do what was contained in the Law by *Nature*, was not to
 do it by any innate or implanted Principles; for such we
 have none. — It is not by intuitive Knowledge, for that
 we cannot have; — or by Knowledge without Means, for
 that is the Attribute of God alone. In none of these
 free-thinking Senses can St. Paul use the Word in the
 Text: For he is not treating of the *Method* by which
 the *Gentiles* came to the Knowledge of the Law, but
 their *Reason* for observing it; he doth not say, *they*
learnt, but *they did*, by Nature the Things of the Law;
 so that Nature was not that which discovered the Action,
 but it was the Motive to act; it was the Authority
 upon which the *Gentiles did*, and not the Faculty or
 Power by which they *learnt* the Things of the Law.

* From *φω
nascor*, &c.

* And this Distinction shews, that the Apostle neither means the Light, or the Law of Nature; but he uses the Word, as indeed its * Derivation imports, for that which grows up with us, our Frame and Constitution, and such *Habit* or *Custom* is, even to a Proverb: And in this Sense it is always used either for *Nature*, as the Frame and Constitution of any Thing; or what by *Habit* becomes such. And in this last Sense (if it be a different Sense) the Apostle uses the Word in the Text. The *Jews* had indeed another Authority, *viz.* The institution of *Moses*; but the other Nations had only *Custom* for it; that was their Authority, (as it will hereafter appear,) they received the Things contained in the Law by a traditional account from their Parents, and for that Reason observed them. This then being the Sense of the Word, it is used with great Propriety in the Text; as it is also demonstratively true in Fact, that the *Gentiles* did observe from *Custom* or *Habit* (which is the second Nature) the Rites and Ceremonies of the *Mosaic* Law.

How a Law
unto them-
selves.

THE Apostle then says, That *Custom* was the Motive or Reason by which the *Gentiles* did the Things contained in the Law of *Moses*: But how then were they by doing those Things, what he next declares they were, *A Law unto themselves*? ^b Could they find within themselves the Rule of Right, and Obligations to follow it? If they could, then they might find within themselves the Terms upon which they, tho' Sinners, were to be saved; and they who can discover those Terms by a proper Exercise of their intellectual Faculties stand in no need at all of a Revelation; so that this Position will make the Christian Revelation needless: For its very Being depends upon the

^a From Rom. ii. 27 this Distinction is evident, where *φως* is opposed to *γρᾶμμα*, as different Motives or Authorities.

^b Bishop Butler's Sermons, First and Second, on Rom. ii. 14, 15. Page 32. Every one may find within himself the Rule of Right, and Obligations to follow it. This St. Paul affirms in the Words of the Text. Pelagius on Rom. ii. 14, 15. speaks of some Sort of Justice, which Man could obtain by his own Power, without the Help of Grace, only by following the Light of Nature. So Calmet and Whitby talk of the Light of Nature and Conscience as a Rule, and moral Works as Terms of Justification. Not so St. Paul.

Cer-

Certainty of this Truth, *That fallen Man could not from any Conclusions of his own Reason, either discover or perform the Terms upon which he might be saved.* And is it not erasing the Foundations of this Truth, for a Man to pretend that he hath a Director within him, by which he, tho' a Sinner (and who is not?) can find out the Rule of Right, and Obligations to follow it; and can discover the Terms of Salvation without the Assistance of what is revealed? All such Pretences to inward Light and Self-sufficiency are mere Enthusiasm: For such inward Light is needless, if Revelation be our Guide; and if that inward Light be our Guide, Revelation is needless. — GOD doubtless would not give us two sufficient Guides, because one of them must be given in vain; and therefore if GOD hath given us Directions — If those Directions are recorded in the Scriptures — And if the Scriptures be an *outward* Rule, to which it is our Duty to conform our Thoughts and Actions, from hence it is evident, that a *Law unto themselves* can never mean, that Mankind hath an *inward* Rule of Right within himself, and Obligations to follow it.

BUT of what *Law* is St. Paul here speaking? He hath three times before in this very Verse used the Word for the *Law of Moses*; and is it not absurd to suppose he means any other Law, when continuing to speak of the *same* Persons considered in the very same respect, he says, That the *Gentiles* by doing the Things contained in the Law of *Moses*, were *the Law unto themselves*? Doth he not here plainly affirm, that they were the Law of *Moses* unto themselves? But in what Sense then? It must be remembered, that the Persons here treated of, did the Things contained in the Law of *Moses*; Now tho' they had not that Law in Writing, yet by doing the Things contain'd therein, tho' their Motive for doing them was different from that of the *Jews*, it was the same Thing to themselves, as if they had the written Law: For their customary Observance was that Authority to them, which the Law of *Moses* was to the *Jews*. *The Gentiles having not the Institution of Moses, are yet an Institution to themselves*, and do themselves supply the Place or Defect of that

that Institution ; they are their own Authority, or they are an Authority to themselves — Evidence against themselves that they were Sinners — Wanted Redemption — And that Blood was necessary to purify them — And make them fit for Admission into the Presence of God. So that these *Gentiles*, who had not the Law of *Moses* written in Letters, were the Law to themselves, not by having the Rule in themselves, but as they by the customary Observance of the *Mosaic* Rites, answered the End of the written Law, and did the same religious Actions as the believing *Jews*, and with the same View, only their Motives were different.

THESE *Gentiles* then, who did the Things contained in the Law of *Moses*, thereby shewed, that the *Work of the Law*, that which the Law was to work, and those Effects, which it was given to produce among the *Jews*, were written in their Hearts.

Written in
their Hearts.

TO write in the Heart is certainly a figurative Expression : For nothing can in any other Sense be written there, than by its making an Impression, and being recorded there. Now what was written, was what the Law was to work, viz. “ Belief in the Necessity of our Redemption by CHRIST, and Purification by Blood.” And St. Paul says, the *Gentiles* observed those religious Ceremonies, which shewed they were convinced of these Doctrines by Nature ; and surely the Religion of Nature could not convince them of these Doctrines. They make no Part of that Religion. Which is a further Proof, that by Nature cannot be meant the Religion of Nature in the Text. For St. Paul is not shewing how the *Gentiles* came to the Knowledge of the Doctrines, but what Disposition of Mind such Persons must be in, who performed the typical Services contained in the Law ; which Performance, he says, shewed, that they were convinced of the Truth of the Doctrines which those Services were to exhibit. How they came to be written in the Heart, he is not enquiring ; he only asserts, that the *Gentiles* shewed by their Actions, that they were written there — They did the Things contained in the Law of *Moses* — They shewed by doing them, that what these

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these Things were intended to work and effect was imprinted upon their Minds — So that their shewing, that they had such an Impression on their Minds, is here mentioned as a Consequence of certain Actions. The Impression did not lead them to do the Actions, but the Actions shewed, that there was such an Impression. For as the Heart is the Spring of Action, and as we act according to what is in our Thoughts, or in our Hearts, so by doing the Things contained in the Law of *Moses*, the *Gentiles* shewed, and that by the plainest Proof which could be given, that what the Law was to work, was to them a Principle of Action, and had made a deep Impression upon their Minds. Now this which was written in their Hearts was the Substance of what the Law was to work, and not the Religion of Nature : It was not implanted or written there by innate Ideas, because nothing was written but what had been revealed ; and what Occasion was there to reveal what was before innate ? And how can any Thing be inferred from hence in favour of any Light or Law of Nature, which should contain Truths written in the Heart without a Revelation, when the Apostle is treating only of revealed Truths, and the Impression they had made upon the Mind ?

Of those *Gentiles* then who were Doers of the Law, *Conscience defined.* *St. Paul* proceeds to declare, that their *Consciences bore them Witness*. “ Now Conscience is that Act of the Mind which compares the Conformity or Obliquity of our Actions with some right Rule.” The Rule in the present Case is the Law ; for the *Gentiles* are here considered in no other Light than as Doers of it. And their Thoughts or Reasonings between this Rule and their Actions bore them Witness, and led them to accuse those Actions which erred from, and to excuse those which conformed to this Rule ; and thereby whilst this Faculty was thus exercised on its proper Rule, these Ends which the Law was to effect, were answered among the *Gentiles* — They kept Faith and a good Conscience, and were to be justified before GOD in the Day when he shall judge the Secrets of Men by JESUS CHRIST. So that Conscience in this Place being exercised about the

the Law as a Rule, and the Actions of the *Gentiles* as conforming to, or erring from it, natural Conscience therefore cannot be here meant: Because the Apostle is speaking only of what was revealed — The Conscience was exercised about what the Law was to work, and that made no Part of the Religion of Nature — It was exercised only about Revelation, therefore it cannot be inferred from hence, that it is any Law of our Nature to follow the Dictates of our Consciences without attending to what is revealed: * And what Authority then is there from this Text to prove the natural Supremacy, or Pre-rogative of Conscience? — A Revelation is made — The *Gentiles* (so far as they know it) consider it as a Rule of Action — By looking upon it in this Light, they see that it is their Duty to conform to it — And when they do, their Conscience reflecting on the Rule and the Action approves what is done, and of Course disapproves what doth not conform. — Here is nothing said in this Case about the natural Supremacy of Conscience, or about our Judgments of right and wrong without the Knowledge of some revealed Rule; and therefore it is certain, that the Conscience here treated of, was exercised only about the Things contained in the Law of *Moses* as a revealed Rule of Action.

The Argument in the Text.

THE Apostle's Argument then in the Words of the Text as they have been now explained, stands thus — A dangerous Error had prevailed among the *Jewish* Christians — They held it to be necessary, that the *Gentile* Converts should be circumcised and submit to the whole Law before they could enjoy the Benefits of the Gospel — The Apostle strenuously opposes this Error, and among other Arguments uses this in the Text to overthrow it. For, says he, *When the Gentiles who have not the written Law of Moses, do the same Actions as the Jews, do the Things contained in the Law, and with the same View, only upon a different Motive, the one by Custom or Habit, the other by the Institution*

* See Bishop Butler's First and Second Sermons, Entitled --- Upon the natural Supremacy of Conscience.

of *Moses*; these *Gentiles* though they have not the Law in Writing among them, yet by doing the Things contained in it, they are the Law to themselves; Supplying so far as they do those Things the Place of the written Law, or the Want of the *Mosaic* Institution: Being Doers therefore of the Law, they are as properly qualified to be admitted into the Privileges of the Gospel, as the *Jews* themselves who were its Hearers; For as they shewed by their Actions, that what the *Mosaic Law* was to work and effect was written in their Hearts, and that they had that same right Disposition of Mind, which it was to work and effect in the *Jews*,^a and for which the *Jews* were to be justified; from hence the Consequence is direct and logical, that such *Gentiles* were as forward in Christianity as the *Jews* themselves, and there could be no Necessity for their submitting to the *Mosaic Law*, when they had already attained the principal End, which that Law was given to attain; and therefore they need not now submit to the Law, as the Means — They had attained the End, so the Means were needless, and of course they might, being equally qualified with the *Jews*, be admitted to the Privileges of the Gospel without being circumcised, and submitting to the whole ceremonial Law.

THIS Argument then of *St. Paul's* not only doth not relate to, but intirely destroys that free-thinking Notion, of *Man's* being justified by the Law of Nature; and the Force of it is not to be evaded if the chief Thing supposed in it can be proved, viz. That there were *Gentiles* who did observe the Things contained in the Law of *Moses*; and this I am to consider under my Second general Head, which was to prove

SECONDLY, That the Meaning put upon the Words

^a Rom. ii. 26. *The uncircumcised (Gentiles) could keep (καὶ διασωμαῖα) those Points of the Law which were to justify. And ver. xxvii. They could fulfill, (answer the End of) the Law; these two Passages demonstrate that I have fairly stated the Apostle's Argument.*

of the Text is founded on Scripture, and Matter of Fact. And this will appear:

1st. FROM Scripture, by proving what it was the Law pointed out. And

2^{dly}. FROM Matter of Fact, by shewing that the *Gentiles* did observe that which it pointed out.

The Law being spiritual, pointed out something.

NOW what the Law pointed out was the Necessity of our Redemption by CHRIST, and Purification by Blood. At first View it presents to us, a System of religious Services, made up of Types and Emblems; and that these typical Services had a meaning *well understood*, ^a *Moses* himself assures us. And had he not, the Reason of the Thing would speak aloud for itself; for if the bodily Action had been all that was required, then the Action of the Mind, which is the Essence of every religious Service, would have been wanting; there would be no Opportunity to give GOD, what he chiefly requires, the Heart and the Affections; ^b and the *Jews* could not have acted as Persons who had Souls to be saved. But it is certain, that each Part of Man is to do its Duty in this State of Trial, and where GOD requires the Performance of certain outward Actions, as the Types before, and the Sacraments since CHRIST came, he thereby treats Man according to his Constitution and his State, by instituting certain sensible Objects, to give him the nearest Ideas of those Objects which are spiritual: For if such be the Constitution and State of Man, that as a Creature he cannot have, and as a Free Agent he ought not to have any Ideas inherent or

^a In these Passages § 1. Of Sacrifices. *Exod.* xxx. 15, 16. *Lev.* ix. 15. xvii. 11. *Numb.* xxviii. 22. *Deut.* xxxiii. 19. § 2. Of Circumcision. *Lev.* xxvi. 41. *Deut.* x. 12, 16. xxx. 6. § 3. Of Ablution. *Lev.* xiv. 6, 7, &c. xvii. 15, 16. *Numb.* viii. 6, 7, &c. xix. 19, 20. § Of meditating on the Law. *Deut.* vi. 6, &c. *Deut.* viii. 5, 15, 16. xii. 28, &c. he mentions the spiritual Sense, and that expressly, literally, and without a Figure.

^b *Rom.* vii. 14. viii. 6. *To be carnally minded is Death, but to be spiritually minded is Life and Peace.* 2. *Cor.* iii. 6. *The Letter (of the Law) killeth, but the Spirit giveth Life.*

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innate, then the Reason is evident, why GOD should take such a Method; and when he teaches men spiritual Objects by the Types and the Sacraments, that being the only Method we can now be taught them, is therefore agreeable to the *Nature of Things*, and the State of Man. And not only *Moses*, and the Reason of the Thing, but later Parts of Scripture explain the principal Types; they shew that CHRIST was the Person whom they pointed at, and that in him they were all fulfilled.

HE is said to be ^a *The End of the Law* — ^b *Of him* It pointed out Christ. *Moses wrote — of him the Scriptures testified —* ^c *The Fathers were saved, even as we by the Grace of our LORD JESUS CHRIST —* ^d *The Gospel of GOD concerning his Son JESUS was preached by the Prophets in the Holy Scriptures —* ^e *And to him give ALL the Prophets Witness, that through his Name whosoever believeth in him shall receive Remission of Sins.* The Scriptures then plainly declare, that CHRIST was pointed out by the typical Rites and Services of the Law. But

THAT which was the highest Act of Religion among the *Jews*, and among the *Gentiles* also, whereby he was prefigured and pointed out, was Sacrifice: ^f *For he was the Lamb virtually slain from the Foundation of the World —* ^g *By Faith in him Abel offered a more excellent Sacrifice than Cain —* ^h *And by the same Faith Moses kept the Passover and the Sprinkling of Blood —* ⁱ *CHRIST being our Passover who was sacrificed for us —* ^k *And who hath now put away Sin by the Sacrifice of himself.* CHRIST therefore was pointed out by Sacrifices; they were Types instituted to keep up and preserve the Knowledge of what he was to *do* and *suffer*; and Means to lay hold of by the Hand of Faith, the Merits of his future Death and Sufferings: For they not only pointed him out in a general View, but they also shewed the

^a Rom. x. 4.^b John v. 39, 46.^c Acts xv. 11.^d Rom. i. 1, 2.^e Acts x. 43.^f Rev. xiii. 8.^g Heb. xi. 4.^h Ibid. 28.ⁱ 1 Cor. v. 7.^k Heb. ix. 26.

principal End of his coming into the World, to effect our Redemption by the *offering of the Body of JESUS once for all.*

Which Sacrifices pointed out the Necessity of our Redemption by Christ.

IT is one of the first in order of revealed Truths — That without shedding the Blood of CHRIST there is no Remission: — For if GOD required Sacrifices as absolutely necessary for the Remission of Sin, this as proved, that the Sacrifice of CHRIST was absolutely necessary to *attain* that Remission. The Necessity of the Types proved the Necessity of the Anti-type: For if it be the Essence of a Type, *That it be an outward and visible Sign instituted by GOD to represent some spiritual Person or Object*; and if Sacrifice was instituted to be the outward and visible Sign of CHRIST, then GOD's requiring Sacrifice as absolutely necessary to atone for Sin, was requiring, and that in the strongest Manner, the Necessity of CHRIST's making the Atonement. The Type was only an outward Sign to keep in mind what was signified thereby, so that if GOD required the outward Sign, he must of Necessity require the Thing signified: Because he instituted the one in order to attain the other; and by such Institution he made the Relation between them as certain as between the *Means and the End*. Sacrifice therefore being a Type, could not be instituted for its own Sake — The Merit of the Action lay in considering what it signified; for it was not the bare Offering, but the Intention, the Faith of the Offerer, which made the Sacrifice a *sweet-smelling Savour unto GOD*. It was the Duty of every Offerer to look upon it as, what it was — It was a Type — He was not then merely to offer — To rest in the Offering would be denying Things to be what they are: But it was his Duty also to consider what was typified, and what was intended to be kept up by the outward Act of offering; CHRIST, and what he was to *do* and *suffer* for us, were the Things intended to be kept up by the outward Act; and therefore these were the Things, which

which it was the Duty of every Person to look at when he offered.

THIS it was then to sacrifice worthily ; not to rest in the outward Act, but to look by the Eye of Faith beyond it : For when the Sinner brought a clean perfect Creature to be sacrificed — Laid his Hand on its Head — And shed the Blood, the Life, of the Creature — This indeed was doing what he was commanded, *but not all*. The Service of the Mind was also required, and that was to regard the Intent of the Action — To confess, that the Death the Creature suffered was what he deserved — That he had forfeited his Life — That it was not in his own Power to restore it — And that it could not be restored, but by the Merits of that great Sacrifice, which he hoped in, and believed would in the Fulness of Time, be offered up for his Sins. This was making a truly Christian Confession of his Faith ; and this Confession all worthy Offerers did make ; and therefore did conclude from the Necessity of the *Type* to make an Atonement for Sin, that the *Anti-type* must be much more necessary.

THE Law therefore by requiring Sacrifices as absolutely necessary for the Remission of Sins, did plainly point out and prove, that there could be no Redemption without the Sacrifice of CHRIST : For Remission of Sins must be previous to Redemption ; and if there could be no Remission without shedding of Blood, then certainly without it there could be no Redemption. St. Paul applies the typical Services to CHRIST, and the Redemption *under the first Testament*, to the Completion of our Redemption by him, when he says, *That CHRIST being become an High Priest of good Things to come, not by the Blood of the Sacrifices, but by his own Blood entered once into the Holy Place, having obtained eternal Redemption for us*. This was perfecting and fulfilling what was typified under the Law : For when the Apostle represents CHRIST as our great High Priest — As shedding his Blood for us — And offering himself with-
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out Spot to God — As entering into the Holy of Holies — And appearing before the Mercy Seat, in the Presence of God — There presenting to the Father the sweet-smelling Sacrifice of his Son. — Doth he not, by representing in this Manner what CHRIST really completed, prove, that what the High Priest did, prefigured what he was to do? All the Ideas in this Description are borrowed from the typical Services, and CHRIST is said to have fulfilled what they signified. What he fulfilled, was our Redemption by his Death and Sufferings; and therefore it is evident, that the typical Services did signify our Redemption by CHRIST: For when the Apostles speak of CHRIST *putting away Sin by the Sacrifice of himself — Of his redeeming us by his Blood — Of his being the Lamb of GOD who taketh away the Sins of the World — And of the offering himself, and thereby perfecting for ever them that are sanctified.* By using these Expressions to describe the Completion of our Redemption by CHRIST, Do they not prove, that the Sacrifices were Types of that Redemption? For, if they had not pointed out and foretold something, How could they describe what was fulfilled? The Relation then between the Ideas of *SACRIFICE* and *CHRIST* must have been well understood, before the same Terms could have been descriptive of them both; and indeed without that Relation, our Redemption by CHRIST, being a spiritual Effect, would not easily have been understood: For the Sufferings of CHRIST, his shedding his Blood, and his Death, were but the visible Parts of his Atonement — The Chief of this great Action lay between GOD and HIMSELF — Invisible to all others — And this Part a Man can no more conceive or express, than he could have sustained it — The Weight CHRIST sustained was infinite, and the Action was spiritual; and we have no Words, for we converse with no Objects from whence to take them, which can give us *adequate* Ideas of what is infinite, or of those Actions which are purely spiritual. In all such Cases, the best Teacher is GOD; and the Scripture Ideas are the perfectest we can have; and if our
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Redemption by CHRIST be there described by Ideas taken from the Sacrifices, it will follow not only that the Sacrifices did point out our Redemption by CHRIST, but also that they (when rightly understood) will give us the best Ideas, and of course the clearest Evidence of that Redemption.

THE Law of *Moses* then it appears did point out something by its Types and Emblems — It pointed out by them the Person of CHRIST — Particularly it pointed him out by Sacrifices, which typified what he was to *do* and *suffer* for us — The Necessity of these Sacrifices proved the Necessity of CHRIST's Sacrifice — And God's requiring them as necessary for Redemption, proved also the Necessity of our Redemption by CHRIST; and therefore it is evident, that the Law pointed out, and proved the Necessity of our Redemption by CHRIST, and Purification by Blood.

THE only Thing then remaining to be proved, is

2dly. To shew from Matter of Fact, that the *Gentiles* did observe what the Law pointed out. And

THIS the Apostle declares in the Words of the Text, he says, *They DID the Things contained in the Law of Moses, and shewed by so doing, that what the Law was to work and effect was written in their Hearts*; and thereby they gave Proof that they believed those Doctrines which the Law was principally intended to point out. The Text then is a full and clear Argument for the Truth of this Proposition, and upon that Footing I might rest the Matter, were there not other Parts of Scripture which incontestibly prove this Matter of Fact, by shewing in what Manner the *Gentiles* became acquainted with the Things contained in the Law of *Moses*.

Now upon the Fall *Moses* informs us, that a Revelation was made of the new Terms of Salvation, and that all the typical Services which were to give and preserve the Knowledge of this Revelation were instituted; Sacrifice in particular took its Rise from hence: For at *the End of the Days*, i. e. at some stated time, *Abel is said to have offered thro' Faith*. Now it being impossible that
the

the Blood of Bulls and of Goats should take away Sin by any Virtue of its own, it was not likely that any Means, which had no apparent Connection with the End proposed, should be of human Invention to atone for Sin ---- And there being so soon after the Fall, a stated Time of Sacrificing, it is not probable that the Time of the Action should have any more of human Invention in it, than the Action itself ---- And there being also Faith joined to the Offering, it is certain the Offering had a Relation to some spiritual Object, and as such could have nothing of human Invention in it at all: For *Faith being the Substance of Things hoped for, and the Evidence of Things not seen*, if the Things *hoped for* and *not seen*, cannot be attained without Faith in CHRIST, and Faith in CHRIST cannot be attained without a Revelation, then it is certain *Abel's* Offering was of divine Institution: Because there could be no Faith in CHRIST, where there was no Revelation ---- The Doctrine of Remission of Sins, through Faith in his Blood, could not have been discovered by unassisted Reason; and yet *Abel* had that Faith, and through it he offered. Therefore in direct Consequence from each other there were REVELATION ---- FAITH ---- OFFERING ---- Revelation, without which there could be no Faith --- Faith, without which there could be no acceptable Offering --- And an Offering founded on Faith, which is founded on Revelation; and therefore offering Sacrifice was revealed upon the Fall, and as such was of divine Institution.

AND as in all other chief Points of the Law, so especially in this it is no more than a Renewal, and committing to Writing the same Terms of Salvation, which had been revealed upon the Fall: For the chief Things contained in it are mentioned long before the written Law was given from *Sinai*. Offering Sacrifice which was the highest Act of Religion among Mankind, was in Use from the Fall downwards. The *Patriarchs* all sacrificed. *Thus did Job continually*. And besides the Sacrifice, all its Appendages and the sacrificial Rites were instituted together: For later Scriptures lay near as much Stress upon

upon them as upon the Sacrifice itself; so that by Parity of Reason, what was a necessary Part of every Sacrifice had an Institution coeval with the Sacrifices: Because if God would not accept Sacrifices without some particular Rites, then these Rites were a Part of them which he did accept. And he accepted the Sacrifices of *Abel*, of *Noah*, and *Abraham*. Before they offered therefor these Rites were instituted, and of Course before the written Law; for it is mentioned before the written Law, that there was a Priest who had a Right to offer --- His Habits were appointed --- A Distinction of clean and unclean Creatures was made --- An Altar was raised --- And there was a stated Time, at which, Sacrifice, with all its Rites, was to be performed. These Points then being previous to God's accepting the Sacrifice, and thereupon pardoning the Sinner, must have had an Institution prior to the offering the Sacrifice, and that Institution was the Revelation made upon the Fall.

HERE then the Scripture gives us a rational Account, by what Means the *Gentiles* became acquainted with, and did the things contained in the Law of *Moses*: For the Law being but a Renewal of what had been before revealed, and was now committed to Writing, must be known to all those who were descended from them who had Revelation. --- *Adam* had that Revelation --- *Noah* and his Sons had it, and consequently their Children could not but learn from them those Rites and Ceremonies which they saw their Parents practise, and in the Performance of which they themselves were Assistants: And if the *Gentiles* knew this Revelation, they might do the Things contained in the Law of *Moses*, without having that Law in Writing; they need not surely be referred to the written Law to learn the typical Services, when there had been an Institution of them prior to that, and a Period before when they were observed by all Mankind.

IN Process of time, indeed, after the Æra of the Law, Men began to lose Sight of the *Reason and End* of these Institutions, and by Degrees strangely corrupted what had been revealed. But yet what strongly confirms the

the Apostle's Argument is, that they still observed the outward Part; the religious Ceremonies were (as far as we know) for some Ages after the Law, universal; for the higher we go in Antiquity, they are found to be more uniform, and consistent with the History of *Moses*. Even so low down as the Heathen Writings now remaining, we find the primitive Emblems made use of, and there is but little Variation in the minute Rites relating to Sacrifice---The Historians and the Poets abound with Descriptions of Sacrifices---Of the great Efficacy of BLOOD---Of the Hopes they had that God would be placated and appeased by it---And of the Holocausts whose Smell they represent as grateful to the Deity---And from those Descriptions a Parallel might be drawn between them and the *Jewish* Ceremonies; but it would be here a needless Work, several learned Men have already done it, and every one's Reading will supply him with Instances enough---It is sufficient for my Purpose at present to alledge, what is a known and uncontested *Matter of Fact*---That ALL Nations of the World offered Sacrifices, and for some Ages after the Law, with the same Rites as are there instituted, and whoever offered Sacrifice out of a right Principle, as *St. Paul* declares the *Gentiles* in the Text did, he certainly *observed what the Law pointed out*.

As then there was a Revelation of the Christian Religion made upon the Fall, the predictive Part of the Evidence of which is in the Old Testament, and the Completion in the New; and as this Revelation was once known unto all Mankind, and was corrupted by their own wanton Imaginations; so from hence we have satisfactory Answers to those boasted Objections of modern Infidels---*Why was the Jewish Religion, confined to, and hidden in Types and Mysteries*---*Why was the Christian Revelation made so late*---*How shall they be saved who perhaps never heard of it*---*And why is it not now the Religion of all Mankind*---These Objections it hath appeared are all founded (as I apprehend all Infidelity is) in IGNORANCE; in Ignorance of the Evidence for, of the Design, and of the Meaning of Scripture: For the Text, as now explained, is a clear Answer to these and many more such like

like Objections, and fully proves that they are made in direct Opposition to Matter of Fact. But

THESE I cannot now enlarge upon; I shall only observe, that it is evident from the plain literal Sense of the Words, from Scripture, and from Matter of Fact, that St. Paul doth not treat in this Passage of, nay therein overthrows all Pretences to, Man's being justified by the Law of Nature. The Persons he mentions, were such only as did the things contained in the Law of *Moses*, and surely the Religion of Nature was not delineated in the Law of *Moses*! This exhibits to us one great Truth --- *That without shedding the Blood of CHRIST there is no Remission*, and doth the Religion of Nature treat of any such Doctrine? Are not Remission of Sins in general, and Remission of Sins by Blood, Points which make no Part of that Religion? And yet the *Gentiles* in the Text were convinced of such Remission; they shewed by their Actions that they wanted it, and they performed all these typical Services, which kept up their Faith and Hopes in the Redeemer of the World --- And therefore they neither learnt from their own Reason, from the Light of Nature, or from the Fitness of Things; but from Revelation only did they learn to do the *Things contained in the Law of Moses* --- That was their Rule --- To that they conformed --- And by their customary Observance of it were justified. And can we be justified by any other Means? Have we discovered that the Light of Nature is safer than the Light of Heaven --- Or that it is a Duty to follow the Fitness of Things, rather than the Laws of the Creator of all Things? Will Metaphysics guide us better than Scripture, or Reason than God? If such Pretences to direct and save ourselves will not bear to be heard among *Christians*, why then have such Methods of Justification been supported from this Text; they have in Fact no Foundation here, or any where else in Scripture, and they are as opposite to our excellent Church as to Scripture itself: For the first Reformers have protested against such Doctrines, and I shall prove the Truth of what hath been now said, and shall choose to pass my Censure upon all Pretences to Man's being justified by the Law

Law of Nature, by Morality alone, and such like, in their Words rather than my own, which are that

“ They also are to be had accursed, that presume
 “ to say, that every Man shall be saved by the Law or
 “ Sect which he professeth, so that he be diligent to
 “ frame his Life according to that *Law*, and the *Light of*
 “ *Nature*; for Holy Scripture doth set out unto us ONLY
 “ the Name of JESUS CHRIST, whereby Men must be
 “ saved.”

F I N I S.

